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dered that such children should be as imbecile in mind as in body.

Their education also conduces greatly to form the manners and strengthen the bodies of the Abipones. For, as Quintilian observes, in his first book of Institutes, that soft kind of breeding, which we call indulgence, relaxes all the nerves both of the mind and body. No one can object to the education of the Abipones on account of its delicacy. The children are plunged into a cold stream, if there be one at a convenient distance, as soon as they see the light. They know of no such things as cradles, feathers, cushions, swathing-clothes, blandishments, and toys. Covered with a light garment of otters' skins, they sleep wherever chance directs, and crawl upon the ground like little pigs. Whenever a mother has to take a journey on horseback, she places the child in a bag made of boars' skins, and suspended from the saddle along with the puppies, pots, gourds, &c. The husband will often come and snatch his little son, as he is sucking, from its mother's arms, set him on his own horse, and behold him riding with eyes sparkling with pleasure. When a mother is swimming in a river for the sake of a bath, she presses her infant to her breast with one hand, while she uses the other as an oar. If the child be pretty big, it is thrown into the

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The saddles used by the women are the same as those of the men, except that the former, more studious of external elegance, have theirs made of the skin of a white cow. When an Abiponian woman wants to mount her horse, she throws herself up to the middle upon its neck, like men in Europe, and then separating her feet on both sides, places herself in the saddle, which has no cushion; nor does the hardness of it offend her in journeys of many days; from which you may perceive that the skin of the Abipones is harder than leather, being rendered callous by their constantly riding without a cushion. Indians who ride much and long without saddles, frequently hurt and wound the horse's back, without receiving any injury themselves. I will now describe their manner of travelling when they remove from one place to another. The wife, besides her husband's bow and quiver, carries all the domestic furniture, all the pots, gourds, jugs, shells, balls of woollen and linen thread, weaving instruments, &c. These things are contained in boar-skin bags, suspended here and there from the saddle; where she also places the whelps, and her young infant if she have one. Besides these things, she suspends from the sides of the saddle a large mat, with two poles, to fix a tent wherever they like, and a bull's hide to serve for a boat in crossing rivers.

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the Abipones are bathed in sweat, the otters' skins, from not being dressed, exhale, I confess, a by no means balsamic odour. On coldish nights they are used for counterpanes. These skins and cloaks, when worn by use, generally serve to wrap and cover infants, and, when they have no linen in the house, to bind up wounds.

In former ages the Americans preferred nakedness to clothing so greatly, that they refused or threw away the garments offered them by the Europeans. Now, however, the ardour with which the Paraguayrian Indians seek fine dresses exceeds belief. Give them a handsome hat, some pieces of red linen or cloth, or a string of glass-beads, and they will pay you the profoundest homage and obedience. Day and night did the Abipones pester us with the following petition: Give me a dress, father! *Payȩ! Tachcauẽ hihilalk*, or *aapaĩaik*. There is no surer method of gaining the hearts of the Indians than giving them clothes. No American colony will abound in Christian inhabitants, unless it also abound in sheep and oxen; the wool of the former being necessary to clothe, and the flesh of the latter to feed the bodies of the Indians. If both or either of these articles be wanting, they will return to their